

you will be ready to retrace your steps if convinced of error, and without your aid the society must fall. You have nothing in common with that portion of the society whose motive is self-interest, or one that is worse. The moral sense of the community will sink them to their proper level. In answering this question for you, I cannot say you have done nothing. But this I can say, you have done worse than nothing; you have progressed backwards—you have clung to the loosened rivets of slavery in the South, and you have made worse the condition of the black in whatever situation he is found. You have stirred up, if not excited, a spirit of jealous animosity and heart-burnings between brothers, (for what are the people of this confederation but a band of brothers?) You have blown the spark of sectional prejudice into a flame not easily extinguished. I trust in God it may not require rivers of blood to quench it. The tragedy of Alton is fresh in our minds, and the late riotous and sanguinary scenes at Cincinnati will leave a red stain on her fair fame, which can never be wiped out by unjustly and ungenerously charging it upon her neighbors. I said you had clinched the loosened rivets of slavery in the South. Ten or twelve years ago, the subject of slavery was freely and openly discussed in Kentucky. Gradual emancipation and colonization met with much favor. The minds of our people were rapidly tending to this result; some from conscientious motives, others from state policy—all interests seemed to be waiting to accomplish this end. And in this general feeling the condition of the slave was softened. A very general improvement in their homes took place; owners were less exacting, and privileges were extended. Many were taught to read in the families of their owners, some taught in Sabbath schools. There you would hear men talking of their plans of emancipation—others wishing the general government had the power and will to take it in hand and hasten its accomplishment. These are facts, and I appeal to more than one clergyman in Cincinnati to verify them. Is it so now? No, it is not. And why? Slavery existed in this country when we were dependent upon Great Britain. Her philanthropy was then in embryo, and her policy (which is the same as her philanthropy,) did not see that slavery was an evil in the colonies, and she left it entailed upon us. Perhaps, in her far-reaching foresight, she hoped to leave in our own bosom the element of our own destruction. The framers of our government found it here. And they, with all their wisdom, moderation, and fraternal feeling found it a question of difficult and delicate adjustment. But they did adjust it—they did the best they could with it. It was still, however, a question of great difficulty and delicacy. Our wisest and best statesmen have thought so, and still think so. Those desiring its total abolition think so, and have so treated it. Yet upstart zealots have taken hold of it with the familiar presumption of ignorance and fanaticism, and have dictated to us with the boldness of inspiration. They have travelled through our land with the dark lantern of the incendiary in one hand and the Gospel of peace in the other—they have come as the humble peddlars of merchandise, clocks, oil-clothes—they have eaten our bread, and traded with our negroes, and left their reptile sting behind. They have assumed every form to escape detection (for some of them have been lynched,)—they have taught our children, and lived in our families, and poisoned the minds of our slaves, and then have gone off and published deliberate and ridiculous falsehoods in their papers about us. This has happened in my neighborhood, in the case of Charles Stewart Renshaw, a student of divinity from Lane Seminary; and this, too, after expressing great change his mind had undergone on the subject of slavery, since he had lived among slaveholders, and seen how happy and contented and well treated the slaves were. Our rights have been tampered with—our wisdom and humanity contemned. Decency has been shocked and humanity made to blush by their immodest pretensions to wisdom, humanity, and philanthropy. A servile war has no terrors for them, and they ask the question, how, in case of such a war for liberty, as it would be, the whites in the free states could take part against liberty? Our quiet has been disturbed, the peace of our negroes interrupted, and we are determined to resist. Our minds have gone back to our rights, and we have lost sight of the progress we had made towards emancipation in our determination to repel invasions of them. Our rights have been guaranteed by the same constitution that guarantees the rights of the free states, and we have as much right to move into Ohio and hold slaves there, as the citizens of Ohio have to come to take them from us;—and we shall be as little disposed as they to surrender those rights or suffer interference. If slavery is a sin, the slaveholder is the sinner. The blood of our souls is not upon your skirts, nor the souls of our negroes. I am not sure that you will not find as much heathenish darkness (mental,) among your own laborers as ours. Do not late occurrences go to prove this truth! Why not, then, when we do not ask your assistance in our difficulties, devote your time and your talents and your money, too, in softening the condition of your own laboring class? Or go to the heathen. You have done no good here, to the slave, to the free black, to yourselves, or to the country, but unmixed evil to all. The slave looks forward now without hope but in flight; if taken, the certainty of a change of home, and the chances of escape much lessened. You have told him of freedom—that God made him free, and that he was unjustly held in bondage; you have excited in his bosom a longing after untasted sweets; you have presented to his rude mind the rich blessings of liberty—held up to his view the full cup of joy, and then with your own hands dashed it to pieces; you have lightened his chains and he is deceived. You hear no man now talk of emancipation. Every Colonizationist is now held to be tainted with abolition. You will now hear men, who, a few years ago, were talking about their plans of emancipation, defending slavery in the abstract. No negroes are watched—indulgences withdrawn. How is it with the free blacks left with us? They are objects of suspicion, and suspicion is almost lynching. Their respectability gone, and the prisons ever in their minds. Not a month ago one of them was sentenced to several years confinement in our penitentiary, for assisting an attempted escape of slaves from Boone county; and he says he was to receive a sum of money from an abolitionist in Cincinnati for taking slaves to the river. This free negro has lived several years in the country, and was considered trust-worthy until the evil influence of abolition tempted him, and now he is reaping the reward of his error. Does not the philanthropy of the man who was to pay the negro tempt him to offer himself as a substitute in our penitentiary? I have no doubt our governor would accept him and release the negro. How is it with the free blacks in Cincinnati? From my soul I pity the honest portion of them. And I pity those who have been deluded by their false philosophy. The true friend of the negro in this country will never advise him directly or indirectly to violate the laws,—

The reasons are obvious. To yourselves what have you gained? I mean the honest; not those thieves who profit by the labor of fugitive slaves. It might be well for you to ponder this question. You are sometimes in danger of mob violence; a mob, too, whose condition you might better, and in whose grateful hearts your good deeds might have been remembered,—but then it would have been no mob! And Cincinnati would have had no red stain to wipe away, and the poor negroes would have been at peace—no property to sacrifice and new homes to seek. But, suppose you are sacrificed by a mob, does your zeal picture for yourselves the martyr's grave? Now I love the martyr and his memory who has meekly gone to the stake for the religion of Jesus Christ; but there is a zeal which is not according to knowledge, and that is fanaticism. The Bible teaches submission to the laws, and the "rendering unto Caesar the things which are Caesar's." Nor have I been able to see the evidences of the smiles of God upon your work, but rather his frowns, if defeating your own object, the shedding of blood, and a long train of evils be evidence. You have gained the pleasure of exciting bitter animosity between friends—can you shut your eyes to the growing ill feeling between Ohio and Kentucky? Is there anything to engender this, apart from the question of slavery? Have you not many good citizens, natives of Kentucky? Are there not good citizens in Kentucky who are natives of Ohio? Is not your frontier soil made rich with the best blood of Kentucky? Do locality, intermixture, interest, and the remembrance of former toil and suffering, when Kentuckians stood side by side with Ohio brothers, and made common cause for the common good, touch no chord of sympathy and kindness? Is all forgotten in feverish excitement, and shall gangrene be the end? Shall this fair fabric lose its proportions and fall asunder to gratify mistaken zeal and fanaticism? For it is no longer treason to talk of disunion—and I am not sure that the number of those who are boldly for a separation does not exceed your own in every point of view. Has not the confirmation of a distinguished individual as minister to England—made in every way worthy to fill the station—but now held in suspense for weeks in the senate, the august senate of the United States, only because he considers slavery an evil—nothing more? And while I repudiate such a state of things as much as any man living, I must say that this mistaken and fiery zeal of the south in the maintenance of her chartered rights, is more reasonable to my mind than yours, in the violation of all law, order, and good morals. When did such a state of things exist before the plague of abolition (modern,) jaundiced the minds of men? Witness the disgraceful scenes in our national councils—the waste and worse than waste of time and talents—the bitterness of excited sectional prejudice as exhibited in debate and riotous proceedings in the House—the almost total obliteration of the other party lines, strong as they had been drawn, when the venerable ex-president felt himself reluctantly compelled to discharge his duty as a people's representative in presenting a batch of your petitions. His sense of right is strong, and he is stern in the discharge of duty. He holds the right of petition sacred, and will present them though he does not approve the object. He is right, but you are wrong. You have imposed an onerous duty upon that venerable statesman and faithful servant, and subjected him to misrepresentation and abuse, and at the same time injured your cause with all sober minded men. You have continued to urge the presentation of your petitions, knowing their fate, but hoping to profit by their rejection—expecting to unite with you in a common cause those who hold the right of petition sacred, and who are opposed to slavery—thus attempting to effect obliquely that which you would not attempt openly. But you have failed and will always fail to "do God service," if the motive is not right. The doctrine of doing evil that good may come is not taught in the Bible. Nor has good followed your doctrine to white or black, in the free or slave states, but unmixed evil. Now, I ask, what good have you done? Unless you can show that the good accomplished is greater than the evil results which have followed your efforts, does not Christianity and a proper sense of human fallibility admonish you to cease from your labors?—to say, "Our labors have been faithful and zealous, but the blessing is withheld; we may be wrong; we may be mistaken in supposing ourselves instruments in the hands of God to rid the world of a curse. Perhaps he is not ready. His set time is not come. Lord, give us understanding—may we practice our precepts, and 'do unto others as we would that they should do unto us.' And may we in practising this precept place ourselves in the place of the slaveholder as well as the slave." BOONE.

APPEAL ON BEHALF OF THE AMISTAD CAPTIVES.

The appeals heretofore made for funds for the defence, support, and education of these Mendians, have been successful, and the money, so generously contributed, has been economically expended, and with the happiest results. The sums contributed and the expenditures made had been published in the American and Foreign Anti-Slavery Reporter and the New York Journal of Commerce, for the information of donors and all persons interested. The time has now arrived when another appeal has become necessary. Such facts have recently come to the knowledge of the Committee, respecting the native country of these Mendians, and the feasibility of their reaching their kindred and homes, if they can be sent to Sierra Leone, that it has been determined to send the whole body of them (now reduced to 35 in number) back to Africa the present autumn. They will leave in a vessel for Sierra Leone as soon as the necessary funds shall be contributed. The Committee have in view two ministers of the gospel, one white and one colored, to accompany them to Mendis, to take up their abode with them as religious teachers, so long as the providence of God shall direct; and they are desirous of engaging one or two more to be associated with these brethren as missionaries to Mendis.

Contributions are earnestly requested. Remittances may be made by mail, or otherwise, directed to Lewis Tappan, No. 7 Dorr's Building, corner of Hanover and Exchange streets, rear of Merchant's Exchange. Donors, if they choose, can specify whether their donations shall go towards defraying the expenses of the passage to Sierra Leone, &c., or for the support of the religious teachers. If not otherwise directed, the Committee will appropriate the money according to their discretion. All donations will be acknowledged, and a paper containing the acknowledgment sent to each donor. The expenditures will also be published as heretofore.

Ministers of the Gospel are requested to take up contributions in their congregations, and the friends of these Mendians, and of the evangelization of Africa, are invited to form committees for the purpose of raising funds for the objects

named. It is scarcely necessary to add, that the committee fully agree with the Rev. Dr. Hawes, that "the wages of unrighteousness ought not to be used to propagate the Gospel among the Heathen," and they cannot be received for this object. The prayers of God's people are solicited on behalf of the liberated Africans, and the contemplated Mission.

The season is so far advanced that the immediate action of the friends of these Mendians is necessary to insure the accomplishment of the object in view.

S. S. JOCELYN,
JOSHUA LEAVITT,
LEWIS TAPPAN,
Committee.

* * * Editors generally are respectfully requested to give the above one or more insertions.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,

Wednesday Morning, October 27, 1851.

WESTERN METHODIST ANTI-SLAVERY CONVENTION.

The Western Methodist Anti-Slavery Convention opened its sessions in Dr. Brisbane's church, Cincinnati, on the 20th of Oct. 1851.—Rev. Mr. Boucher called Dr. Jordan to the Chair. An appropriate hymn being sung by the Convention, the Throne of Grace was addressed by bro. Boucher. R. McMurdy was chosen Secretary of Convention.

Bro. C. W. Sears, Agent of the American Wesleyan Anti-slavery Society, presented the following resolutions:—

Resolved, That all members of the M. E. Church, who may be present at this meeting, believing in the essential sinfulness of slavery and the duty of its immediate abolition, be members of this Convention.

Adopted unanimously.

Resolved, That all persons who may be present at this Convention, who are with us on the great issue of Human Rights, and are members of the great Christian family be permitted to act as Corresponding members.

Adopted.

Upon the last resolution some discussion arose. Bro. Sunderland said it had been customary to invite members of other churches to act as corresponding members in all conventions of Reform he had ever attended—that other denominations are always disposed to invite us to participate in their deliberations, and we should certainly be equally as courteous.

Bro. Simpson of Cincinnati, objected to the resolution. He thought the convention should be purely Methodistical, to avoid the imputation of acting under foreign influence. He stated that he was perfectly willing to hear facts from any body and wished good will to sister denominations and to all mankind. He wished to give no occasion of difficulty to those who might wish to espouse our cause but were afraid of foreign influence.

R. McMurdy thought we could not in any way, avoid the reproach. It was part of our cross and "let us take it up and bear it—doing duty in the fear of God."

Moved by Bro. Boucher, that a committee of ten be appointed to nominate officers for this Convention.

Rev. Messrs. Brandriff, Dustin, Sears and Gilmore; Bro. McCoy, Tanner, Walker, Howells, Jackson and Banks were appointed said committee.

While the Committee was out, R. McMurdy read a report in behalf of the Columbus Committee, stating the reception the Committee had met with in their correspondence. The papers were filed.

A letter from the Rev. E. Smith, was read.

The nominating committee reported the following persons as officers of this Convention.

President,
SAMUEL LEWIS.

Vice Presidents,
Rev. NATHAN ECKERT, Blenheim; Rev. JOSHUA BOURCHER, Urbana; Rev. RICHARD BRANDRIF, Troy; Dr. DAVID JORDAN, Piquette; Rev. THOMAS PERKINS, Blenheim; Rev. MILES DUSTIN, Burlington; and Mr. VANZANTE, Sharon.

Secretaries,
ROBERT McMURDY, Worthington; HIRSH S. GILMORE, Walnut Hills; and T. F. HARKER, Troy.

A number of Committees was then appointed, whose reports will be found in another column.

Resolved, That the Rev. La Roy Sunderland, of New York city, be requested to preach this evening in Rev. Mr. Blanchard's church, on Sixth st. near Main.

Adopted.

Resolved, That we hold a meeting for devotional exercises to-morrow morning at 8 o'clock in this church.

Adopted.

Resolved, That a committee on Business, consisting of four be appointed.

Adopted.—Bros. Boucher, Brandriff, Dustin and Sears, Committee.

Resolved, That a committee of three be appointed to consider the propriety of an experience meeting for the members of this Convention, and if they approve, to appoint the time and place for said meeting.

Bros. Gilmore, Sears, and McCullough, the Committee.

Resolved, That we now hear the letters addressed to this Convention.

Adopted.

The letters were received with warm approbation.

Bro. Sunderland, addressed the Convention very earnestly for a few minutes. He spoke of the number of delegates being much larger than he had anticipated,—of his gratification, on his being informed that notices had been given out by some, if not all the pastors of the M. E. Churches in this city, an act of courtesy which he hoped would be duly appreciated.

WEDNESDAY—AFTERNOON SESSION.

Meeting opened with singing and prayer by bro. Dustin, of the Ohio Annual Conference.—Bro. Jordan in the Chair.

The minutes of the morning session were read and approved.

The committee on Colonization, reported and their report was accepted. The report was adopted article by article.

Several members of the Convention spoke freely on the report. Bro. Sunderland stated some facts which should be fully known to the members of the Methodist Episcopal Church.—

He spoke of the difficulty between the colony and the mission. Mr. Sears had been compelled to return from some cause or other, by the influence of this difficulty alone. A difficulty had arisen between bro. Sears and the Governor of the Colony, and the Colonization society supported the Governor. Bro. S. said, Drs. Bond and Peck, went on to Washington, met the Colonization Board, and healed the difficulty, partially, by conceding that bro. Sears should not return, at least, for the present. Bro. Sears, an unobjectionable minister, of the Methodist E. Church, is compelled to leave the Colony through Colonization influence. They, the Colonization Board, dictate what kind of missionaries, the Missionary Society of the M. E. Church shall select for Liberia. We have never opposed missions to Africa or Liberia—we have opposed the connection of Missions with Colonization. One of the Missionaries to Africa told him, that he was obliged to convince the natives that he had no connection with the Colony. He referred to bro. Brown's expressions—of "cutting them down like mowers cutting grass"—"throwing buckshot into their hearts, bowels and brains like a tornado" &c.

We should speak out at this Convention, and let the public know, that we do not approve of the Colonization Society. He blamed our preachers for covering up the matter—concealing the facts in the case.—The Colony has assumed a position of hostility to our Missionary Society.

The Christian Advocate and Journal is under Colonization influence, and hence, Dr. Bond did not choose to tell about the difficulty. Bro. S. said his own unwillingness to give publicity to difficulties in the church of this kind had prevented him from publishing facts which had come to his knowledge on the subject. And he had attempted to do this, he would doubtless, have been charged with misrepresentation, and he had repeatedly called on our official paper, at New York, to give that information on this subject, which the Church had a right to receive through that chronicle.

Bro. Sears thought the colonization advocates did not continue their support to the Colonization society as a means of getting rid of slavery.

Bro. Dustin thought the term, "Colonization scheme," was indefinite, and hence he wished the resolution to say "Colonization Society."

Bro. Blanchard said, after his conversion to abolition, he insisted for a long time, that it was not necessary to touch the Colonization scheme. Colonization agents, at one time, held up manacles and chains in their lectures & asked as they hated slavery, with the blood running cold in their veins, to contribute to the Society. In Pennsylvania, McMiller a Colonization agent, said that Colonization takes no ground on the subject of slavery whatever—it does not oppose slavery. It was like Janus of olden time, looked neither way or rather both ways. I saw a gentleman and lady from Virginia who were opposed to colonization. My inquiry was, when did you become opposed to colonization? The reply was, "when I became an abolitionist." Colonization takes a way the free colored people and leaves slavery more secure. The Colonization Society has no preamble to its constitution whatever. Why is this? Colonization has an unfavorable aspect on the free colored people. The Constitution says with their own consent, "but, although it uses no physical restraint, it sets on foot a system of measures which establishes a propellent motive amounting to coercion." The free colored people are the Jonah's gourd of the slave. Take away all the colored people from the north and if you meet with a black man out of the slave States, you know he is a runaway. An institution that would do this is monstrous.

Bro. Sears spoke strongly, of the fact that not one of the officers of the Colonization Society had emancipated his own slaves, thus showing the tree by the fruit. Bro. Sears alluded to the sympathies of this nation being turned into a wrong channel, and gave a very simple illustration of what Colonization means by "their own consent."

Bro. McCoy of Marietta, alluded forcibly to the plea of Colonization being a grand missionary scheme.

Bro. Barnes of Licking co. stated very explicitly and warmly his views, which were well received by the Convention.

The business committee reported in part, and their report, on motion, was referred to the Committee on the doings of the General Conference.

The committee appointed to report on the proposed experience meeting, reported that it is deemed advisable to hold such a meeting, and that it be held on to-morrow evening in Rev. J. Blanchard's church.

Notices were then read by the Secretary, and the convention adjourned at a late hour to meet to-morrow morning at 9 o'clock.

Prayer by Bro. Brandriff of the Ohio Conference.

WEDNESDAY—EVENING SESSION.

Convention commenced in Rev. J. Blanchard's church. Meeting was opened with singing and prayer by bro. Sunderland. In compliance with the request of Convention, bro. Sunderland addressed the Convention from Jeremiah 2nd chapter, 23d, 24th and 25th verses.

"How canst thou say, I am not polluted? See thy way in the valley, know what thou hast done." "Also in thy skirts is found the blood of the souls of the poor innocent. Yet thou sayest, because I am innocent, surely his anger shall turn from me. Behold I plead with thee because thou sayest I have not sinned."

[Bro. Sunderland commenced by saying, that he was extremely indispensed—that he had come from New York city, all the way by land, and that he had no sleep or rest for the last five days. But my heart is in this subject. I rejoice to stand before you this evening in Cincinnati to plead the cause of the poor slaves.—You know the discipline of the church says that "slavery is a great evil." It asks "what shall be done for the extirpation of the evil?" The language of the text will apply to the church generally—to the State, I dare not say they have not erred. I dare not say that the M. E. Church has not erred. Those who oppose the Convention, assume that the church is right in regard to slavery. Why does not the church lift up its voice on the subject? It is popular—many are engaged in it. Suppose there was but one slaveholder. Why, brethren, he would be a show—taken about the country for popular exhibition—the veriest monster that ever walked the earth. So popular you cannot reach it—so many engaged in it—you cannot accomplish any thing—better desist—wholly refrain. Why not talk so in regard to murder, theft, intemperance? Why not beg us to cease our temperance conventions? A slaveholder from Beaufort, South Carolina, told me that Methodists did not hold slaves in former days; and said he, you find none of the old methodists, none with "shad-belly coats," holding slaves. The Methodist slaveholders are a new race.—race. Dr. Coke, Garretson—the fathers in the church—were opposed, strongly opposed to slavery. Dougherty was robbed and would have been drowned, had he not been rescued by some ladies.

Bro. S. said he would first demonstrate the real nature of slavery—that it is sin—sin from beginning to end—nothing more or less than sin; 2nd. He would show, what may be reasonably expected of the church of Christ in relation to this sin. 3. Notice the present condition and future prospects of the church in relation to this great evil. Bro. S. remarked that few abolitionists can see what slavery is. Every Methodist preacher in this city, will say it is a great evil. Why not oppose it then? There must be something about slavery that prevents opposition. It is its power—its popularity. There are no redeeming qualities about it. It is a sin, nothing but sin. It commences in the rankest rebellion against God.—Bro. S. particularly dwelt upon the chattel principle. Make the case your own. Are you a mother? Think of your offspring and then think of a slave mother. A slave mother called in my office a few days ago and was in search of money to purchase her three children from slavery. I wish you could have seen that mother.

Bro. S. continued, I have no controversy with the character of the slaveholder—it is with slavery—slavery in the church. I look at the principle. No slavery without a chattel principle. I would rather have a child mutilated than chattelized—sooner have my child whipped and scourged than made a thing and become the absolute property of another.

As far as it has power it annihilates the immortal mind. It destroys the intellect. Slavery prohibits mental instruction. How does slavery compare with methodism. Our church asks, are you called to preach? Slaves are called to preach—the spirit moves—they cannot obey the Lord—they are chattels—things—the absolute property of another. It exacts unqualified submission to the master. It annihilates the married state—the family state. Think of the concubinage countenance in the church. He had not spent a half an hour in his life in detailing the cruelties of slavery—he looked at the principle—at the chattel principle—at this extensive system of rebellion against God.

Under the 2nd head, he said we might reasonably expect that the church would exclude the slaveholder. And that the church should not connive at slaveholding.

Bro. S. in conclusion noticed the prospects of the Anti-slavery reform in the church, and closed by saying that what he had said during the evening constituted his radicalism—his great heresy—the occasion of six ecclesiastical trials.

Bro. Boucher, with great effect, alluded to his experience, and after the reading of notices, concluded with singing and prayer. The assembly was large and perfectly orderly.

THURSDAY MORNING—PRAYER MEETING.

Convention assembled for devotional exercises. After a pleasant season of waiting before the Lord, bro. Sunderland addressed the convention.

THURSDAY—Morning Session.

Dr. Jordan introduced to the convention, Rev. Samuel Lewis, who immediately took the chair, and called on brother Boucher to lead in singing and prayer. The President then addressed the convention for some time, in the most happy manner. Said he, "we are met under peculiar circumstances. What in the church of another denomination—not in a Methodist Church! I wish for the memory of Wesley this need not be on record. I have met with you, dear brethren, because I am convinced God is with you. I know the opposition you must meet and I feel disposed to bear my share of all the persecutions that you may endure. Yet this cause must triumph—God and heaven are with us. And in this triumph I should certainly not object to have some humble place. Wesley will be in the van."

The speaker further remarked: Call us *ultra*, when we go ahead of Wesley—when we exceed him in our opposition to slavery. No change has taken place in the Abolition Methodists—the change is in their opponents. Brethren, you have much to oppose you, and whence comes the opposition? Let the closed doors of the M. E. Church of this city answer—let the columns of the press answer—church and state are evidently opposed to the carrying out of the principles of religious liberty. I have yet to find the Methodist who will say he is against our principles. Why the opposition? A late agent of the colonization society, one of the ablest in Ohio, a Methodist preacher, said the other day to me, in reference to colonization, "I am sick of it—it is not the thing." He further remarked, "I am not an Abolitionist, but an Emancipationist!" Here we see the reason why many Methodist preachers are opposed to Abolition. They are afraid of losing their influence. What should a man have influence for? Certainly not for himself, but humanity. Whenever I use my influence merely for myself or family, then let me be branded with a harsh name; but, if I have any influence, it is for humanity, for the glory of God.

Brother McCoy spoke of the providence of God in converting a Baptist minister, in the midst of slavery, to abolition, and in sending him here to build a church thus providing us with a spacious and comfortable room for our convention.

The committee on colored population reported, and their report was adopted.

The committee on Wesleyan Anti-Slavery Societies reported, and their report was adopted.

Brothers Sunderland, Dustin, McCoy, and others, addressed the convention on this report.

The committee on general conference reported, and after several amendments the report was adopted.

A committee of four was appointed to prepare an address to the Methodist Abolitionists of this country.

Brothers Saml. Lewis, Jordan, Boucher and Sunderland, are that committee.

The committee on periodicals reported, and their report was adopted in part. The resolutions lie over for the action of the convention, this afternoon.

Resolved, That we now proceed to take up donations for Zion's Watchman. Approved.

Resolved, That a committee consisting of brothers Gilmore, McCoy, Jordan, and Brandriff, be appointed to wait on the members of this convention to increase the subscription to the Zion's Watchman.

Bro. Sunderland offered the following:

Resolved, That we highly appreciate the devoted labors of the editor of the Philanthropist and his faithful coadjutors in this city, in the maintenance of that paper, against the combined opposition which they have recently, and heretofore been called on to endure, and we commend that paper to the favorable patronage of all the true friends of liberty throughout the Western country. Adopted unanimously.

Notices having been read, convention adjourned to meet in the afternoon at two o'clock.

Afternoon Session.

Convention was called to order by the President; brothers Saml. Lewis and Brandriff offered prayer.

Minutes read and approved.

Resolved, That the sufferings and services in the cause of human liberty, of La Roy Sunderland, the able, indefatigable and fearless editor of Zion's Watchman, entitle him to the warmest sympathy and support of the friends of the slave. Adopted unanimously.

Resolved, That the vigorous support of Zion's Watchman is all important to the interests of the anti-slavery cause in the M. E. Church. Adopted unanimously.

The committee on finance reported, that a collection would be taken up this evening to defray the expenses of the convention. Adopted unanimously.

The committee on bible associations reported, and their report was adopted.

The business committee reported the following preamble and resolutions:

Whereas, it is reported by our opposers that we are unfriendly to the church of our choice; therefore,

Resolved, That our attachment to the M. E. Church is strong and unwavering. Adopted.

Resolved, That we deem it manifestly improper for our friends to leave the church of their choice in consequence of opposition from their pro-slavery brethren. Adopted.

The committee to whom the address of this convention to the Methodist Abolitionists, was referred, reported and their report was accepted.

Resolved, That this convention most heartily concur in the appointment of another general anti-slavery convention in London, in 1842 or 1843, and that we proceed to the appointment of two delegates.

Rev'ds. LaRoy Sunderland and O. Scott, were accordingly appointed.

Convention adjourned, to meet on Friday morning, at 8 o'clock.

The experience meeting was well attended on Thursday evening, and produced a fine effect.

FRIDAY MORNING, Oct. 22.

Bro. Boucher in the chair. Meeting opened with prayer, by brother Pavay. Minutes read and approved. The report of the committee to address the Methodist Abolitionists was adopted.

Resolved, That John W. Curtis, of Painesville, Ohio, now in Europe, be requested to act as an additional delegate to the convention in London in 1842 or 1843.

Resolved, That the report of the committee on missions be adopted entire.

Bro. Sunderland offered the following which, after a full and free discussion, was adopted:—

"Convinced that slavery is one of the foulest of our National sins, and ought on grounds strictly religious, to be strenuously opposed by all who fear God, this convention earnestly recommends to all our friends, who now are, or hereafter shall be possessed of the elective franchise, to pay a conscientious and paramount regard in every future exercise of that franchise, to the slave question; and to support such candidates only, as shall in connection with other qualifications for a seat in the government of a country professing christianity, decidedly pledge themselves in favor of a speedy and effectual legislative enactment for the extinction of this most unchristian system."

The following members dissented from the above not from any objection to the principle, but on the ground that this convention ought not to vote on the subject of political action, viz: B. Baker, M. Simpson, Wm. Tanner, George McCullough, Geo. W. Olney, Wm. Webb, Joel Moore and John C. McCoy.

Bro. Sunderland offered the following, which after some remarks, was adopted:

"That this convention concur in the doings of the late general anti-slavery convention in London, and especially in its decisions affirming the inherent sinfulness of slave-holding, and the consequent duty of christians to refuse fellowship with those who continue in the practice of this great sin."

Resolved, That a committee consisting of Rev. Saml. Lewis, of Cincinnati, Rev. E. Smith, of Pittsburg, Rev. R. Brandriff, of Troy, Rev. R. McMurdy, of Worthington, Rev. R. Boyd, of Washington, Rev. M. Dustin, of Burlington, Mr. H. Gilmore, of Walnut Hills, and Mr. C. W. Sears, of Cincinnati, be appointed a committee of correspondence in regard to a general M. E. A. S. Convention either previously to, or immediately after the next general conference of the M. E. Church. Adopted.

Resolved, That the proceedings of this convention be committed to the Secretaries for publication in the Wesleyan

Watchman.

Resolved, That the Secretary of the Convention be requested to publish in the Watchman, a list of the names of the members of the Convention, and of the names of the friends who have contributed to the expenses of the Convention.

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term C. Advocate, Philanthropist, Watchman of the Valley and the New York Watchman, and that other papers be requested to copy.

The convention voted to publish in the Western C. Advocate and Journal, from the consideration that some of the Methodists of this city stated in the convention, that they thought the Advocate would be willing to publish our proceedings.

Resolved, That this convention return thanks to the trustees and members of the Baptist Church for their kindness in opening their house for its accommodation.

Resolved, That this convention return thanks to the trustees and members of the 6th Presbyterian Church, for their kindness in granting us the use of their house for the exercises of this convention.

Bro. Gilmore was appointed to communicate these resolutions to the trustees of the two churches.

Resolved, That we feel under great obligations to our brethren and friends of this city, who have so hospitably afforded us a temporary abode among them. Adopted unanimously.

The business of the convention was conducted throughout in entire harmony. All appeared actuated by the great inquiry, "how can we best advance the cause of the poor, and the oppressed?" And, considering the great number of places the brethren represent, we think their never was a more unanimous convention in its proceedings. A high degree of religious feeling inspired the members, and oftentimes it was said "it is good to be here." It was emphatically a religious convention—one in which there was much of the spirit of Christ. The brethren parted with a full disposition to labor more devotedly for God's suffering poor.

Signed in behalf of the convention.
A. McMurdy,
H. Gilmore,
T. F. Harker, Sec'ys.

REPORTS OF COMMITTEES.

Adopted by the Methodist Anti-Slavery Convention, held in Cincinnati; and ordered to be published.

PERIODICALS.
The committee to whom was referred the subject of newspaper patronage from Abolitionists, offered the following as their report:

The immense importance of the Press, for the accomplishment of any great and worthy object, is well known, and conceded by all. It has been justly denominated the palladium of our liberties. To this mighty engine the genius of freedom has always looked with the strongest confidence and hope.

In the revolution of empires, in resistance to tyranny, and, we may add, in the conversion of the world, the Press been, and probably always will be, one of the first instrumentalities in the hands of God.

There are two considerations which, in connection with this subject, demand the attention of all professed friends of freedom at the present time.

1. A great proportion of the secular and professedly religious papers of this country, are, in their influences, decidedly pro-slavery. They say nothing against *man stealing*—they utter no rebuke against the cruel *slave driver*—they offer no note of condemnation against the "vilest system of slavery that ever saw the sun." Their editors look on with indifference while human souls are bought and sold under the hammer of the auctioneer. But, to be cognizant of the dreadful abominations of slavery without protesting against them, is, in the estimation of the slaveholder, to approve of that wicked system. Nor is this all, these papers are directly hostile to the abolition cause. Many of them have misrepresented and abused abolitionists from the beginning. They have done this without provocation, and after slandering us and provoking popular violence and outrage against our persons and measures, they have denied us the paltry privilege of explanation or self-defense. Their influence has gone in favor of slavery, and against abolition. Some of them have gone so far as to advertise the poor fugitives who have escaped the chains of the hardened man-thief; and others, though they may not have done this, they have vouched for the good character of the slaveholder, the perpetrator of all these wrongs.

Now, we put the question—shall the professed friends of the slave patronize these papers? Shall abolitionists give their money to circulate papers of this description, which support the slave power in the church, and out of it? Would the slave, himself, patronize the papers which denied him all his rights—the papers whose influence goes to conceal the wrongs of the oppressor?

2. The other consideration to which we refer is, the fact that the few real anti-slavery papers now published among us are embarrassed for the want of competent support. It would certainly be enough, if all that abolition papers had to encounter, was the opposition of the slave power from annual conferences and individuals under the influence of slavery.

Look, for instance, at the oft repeated attempts to crush the New York Watchman! Indeed, it is doubted, whether as many efforts so strongly combined and desperate were ever made by any ecclesiastical body for the suppression of any other paper in any other part of the world. Some of these attempts against that paper are well known as they have already been chronicled in its columns. But, the whole, probably, never will be known, until the judgment of the great day.

The sacrifices which have been made, the trials which have been borne, the labors, the struggles with poverty and prejudice to keep that paper in existence need not be detailed here. They are known to him who hears the cry of the poor slave, and with him we must leave those who have waged this war of extermination against the slave's best friends.

But to the members of this convention this question comes home beyond the power of successful resistance. For six years the Watchman has been enabled to maintain its ground and to plead the cause of the slave in the church of which we are members. Its character as a religious and literary journal, its fidelity to right and justice, have withstood the severest trials. Its claims to patronage have been demonstrated even in the estimation of many of its most violent opposers. And, it is painful to reflect that a paper entitled to the patronage of the entire church, should have to depend upon the support of the few. Yet, so it is. And suppose the Watchman to be given up, after having struggled along to the present time? Suppose its last note of warning had already been sounded and the slave power in the church were to hear its rebukes no more? Which of our official papers would take its place in pleading for the slave mother robbed of her children? Which of them would raise the voice of warning or entreaty against the oppressor? Which of them would come out against woman-whipping and baby-selling in the M. E. Church? Nay, which of them did this before the first number of the Watchman was thought of? And, who does not know, that but for the pro-slavery silence of these papers, but for their unjust misrepresentations of abolitionists (not excepting whole annual conferences,) the Watchman would never have had an existence.

Hence it seems to your committee, that we may ask and justly claim the united support of Methodist Abolitionists, to this paper, without denying what is honest due from us, as friends to the slave, to other anti-slavery papers every way worthy of patronage. Nor need we attempt to estimate how much abolition in the church of which we are members owes to this paper—not what the cause of human rights must suffer without its continuance among us; as it has been for years past the unfailing friend of the down-trodden slave. What abolitionist in the church can hesitate, for a moment, as to his duty to this paper? We should rally from every end of the Nation to the other in its support. No expense, no fair means, should be spared to increase its circulation and give to it that patronage which its importance demands. Every Methodist Abolitionist should feel it a personal duty to procure subscribers for the Watchman—every one should feel it his individual concern and go about this work, as though the freedom of the slave and the purity of the church depended on his personal endeavors for the circulation of that paper.

In conclusion, your committee offer the following resolutions. (See minutes.)
All of which is respectfully submitted,
RICHARD F. COOK,
WILLIAM WEBB,
Committee.

THE BIBLE CAUSE.

The committee on the subject of the distribution of the Bible would report, and recommend for adoption the following, to wit:

That the New Orleans Picayune of August 12th last, contains the report of a legal investigation in the case of a person named Black, who was charged with "asking slaves if they could read, and if they wished for a Bible!" Black, who was acting as agent for a Bible Society in New Orleans, was seized, and escaped the Penitentiary, only on the plea of his "excellent character" and that, "in speaking to slaves at all, he had acted from a misconception of his employer's (Mr. Lowndes') instructions." It appears, also, that the bibles were obtained from New York, by a society composed of persons of the different protestant denominations, for general distribution among the poor.

On the above facts your committee would remark:
1st. That it appears from the above, that the statutes in slaveholding states, for imprisoning in the penitentiary, all persons who will give even Bibles to slaves, are rigidly enforced.
2d. That the various protestant denominations consent to these statutes and conform their religious laws to them, without remonstrance, or appeal to the public; thus giving the countenance of all the protestant churches, to laws imprisoning men for giving the bible to slaves!

In view of the above facts your committee recommend the adoption by this convention of the following resolutions:
1st. Resolved, That one of the worst crimes, ever charged by protestants upon the Papal church, is withholding the word of God from the poor and ignorant classes.
2d. That American principles and American feelings so strongly reprobate such an impious monopoly of God's word that the Roman church would soon be abhorred by many of its own members in this country, if it should undertake to punish, openly, for reading or giving the bible to the poor.
3d. It follows that this Protestant Bible Society of New Orleans, composed of different denominations, is acting on one of the worst principles of Popery in its worst days, and no longer deserves to be considered protestants.
4th. That Christianity in the Southern States, so far as it acts on the principles of this New Orleans Bible Society, is liable to the same objections.
5th. That this convention, as individuals, will favor, and support all Bible Societies, which give the word of God alike to all classes of men.

All of which is respectfully submitted,
R. BRANDRIF, H. S. GILMORE, Committee.

COLONIZATION.

The committee on colonization beg leave to report and recommend for adoption, the following preamble and resolutions.

Whereas, the American Colonization Society, and all its affiliated societies, assume that the colored people can never enjoy the free exercise of their natural rights in this country; which is assuming that they will never be treated by Americans with common justice; And whereas, these societies, instead of rebuking and endeavoring to remove the hatred with which many white people look upon the colored; merely offer themselves as the means of carrying out the wishes of the haters of the colored people by conveying them out of the country; And whereas, the scheme of colonization has long kept this nation blind to the true state of slavery, till the system has grown more and more formidable, and spread its influence wide in our land; And whereas, the colonization scheme puts forth no moral principles as the basis of its action; having no promise to the parent constitution, and neither declaring slaveholding to be right or wrong; but only promises to remove the free people of color, who almost unanimously refuse to be colonized, except when they are compelled to choose between going to Liberia or being held as slaves at home; And whereas, this society was organized for the sole purpose of removing free colored people from this country, [a thing which is no where commanded in the word of God,] yet asks our aid as Christians, and claims to be considered a moral and religious enterprise; And whereas, these societies, instead of diffusing a spirit of love and kindness, make the free colored people hate each other because they will not consent to be carried out of this country; therefore,

1st. Resolved, That we look upon the colonization society, as worthy of no moral or religious person's support, because it is founded on no moral or religious principle.
2d. That though many honest and good men have supported this scheme ignorantly, we believe that its effect is, to cover up and conceal, the wickedness of slaveholding from the nation's eye.
3d. That if colonization could carry all the free people of color out of this nation, it would leave the slaves more completely at the mercy of their masters than they are now; so that the best feature of the scheme is, that it can never perform what it promises.

4th. That the idea of blessing Africa by shipping emancipated slaves there, who have never been taught to read the bible, is both absurd and wicked.
5th. That if, as we are informed, the board of the A. C. Society have virtually forbidden the return of Rev. John Seys, as one of our missionaries to Liberia, we cannot, as Methodists, contribute to the support of a society, which presumes to dictate in the appointment of our missionaries to the Heavens.

6th. That in view of all the above facts, we are filled with sorrow and amazement that our general conference of 1840, should have recommended the A. C. Society as a "noble and philanthropic enterprise;" it is worse still that they should have "advised and requested" the several annual conferences to have collections taken up, in our churches for this object, which, whether wicked or not is no where found in the word of God; and we hereby declare our utter disapprobation of the whole enterprise; and our earnest hope and belief that none of our annual conferences will have the hardihood to ask our people to contribute money for such strange, useless and wicked purpose.

All of which is respectfully submitted,
STEPHEN WOOD,
LEWIS BARNES,
S. W. BARSTOW,
L. PITTIJOHN, Committee.

METHODIST A. S. SOCIETY.

The committee appointed on Wesleyan Anti-Slavery Societies, ask leave to report the following preamble and resolutions:

Whereas, as the concentration of the rays of the sun ignites combustible bodies, and the diffusion of light dispels darkness from the face of nature—so the concentration of moral power will warm and ignite, and burn, until the heart of man frozen with selfishness, and hardened with prejudice, shall feel for his fellow-man. The diffusion of the light of truth on the great subject of human rights demands of us vigorous and continued exertion to show our church that the laborer is worthy of his hire, that, to use our neighbor's service without wages is a flagrant violation of the principles of justice—that to set up a property claim to the body and soul of our fellow-man—to take his wife and children as our property—to justify or connive at the trade in the bodies and souls of our fellow-men, is a sin against God—a hindrance to the cause of religion, a lowering down the standard of christian morality; and, while eighty thousand of our Methodist brethren, enlisted under the same banner with ourselves, are suffering the afflictions and privations of slavery, without the bible—shut out from all the light of science, and while our brethren that are slaveholders are bound in no less moral darkness, we will labor and pray for their deliverance.

In order to give our efforts in this great work, we recommend the passage of the following resolutions:
1st. Resolved, That we recommend the formation of Wesleyan A. S. Societies wherever three or four persons in a neighborhood of our church agree in the essential principles of abolition.
2d. That in view of the regard which so generally prevails among us, for the views of Rev. John Wesley, it would do great good to give extensive circulation to his thoughts on slavery.
3d. That while the disciples of Christ are sold for 30 pieces of silver, we feel bound to work, while the eyes of the church are being opened, and their ears unclogged, and their hearts softened to hear the cry of the oppressed, and to work on, until every hill and valley of America shall sound with the praises of God for universal emancipation.

All of which is respectfully submitted,
JOHN C. MCCOY,
WILLIAM TANNER,
JOHN VANZANTE, Committee.

Literary Institutions.

The Committee on Literary institutions and Colored People beg leave to submit to the consideration of this Convention the following report:

1st. The position which most of our institutions of learning maintain to the anti-slavery cause is apparently hostile to their true interests. The church holds the jurisdiction and no radical change in their character can be effected till there is a change in the sentiment and feeling of the governing power. But, although they are thus opposed in the persons of the officers and by their restrictive rules, yet, we are happy to say, some redeeming features are apparent. A fine spirit is abroad in the land. It is entering our halls of science, and swaying a happy influence over the votaries of literature. Free discussion on slavery and all other subjects cannot be stayed in our schools. Wherever the principles of human rights are thoroughly investigated, individuals are converted to abolition, or greatly modified in their views.—In one of our colleges at the east, where all the faculty save one, are strongly opposed to abolition, a large majority of the students are members of the A. S. Society. Last winter this institution sent out three lecturers.—Two southerners who came there strongly prejudiced against abolition, and whose friends are all interested in the "peculiar institution," have become, while in College, firm and uncompromising advocates in the great cause of anti-slavery, and have now gone forth to plead in behalf of God's suffering poor. Thus, if we can judge of other institutions by this, we have every thing to hope from them, although now doomed to breathe the chilling atmosphere of slavery. Thus, the leaven of anti-slavery is working its way as intelligence and free principles advance. And may God hasten the day when our fountains of knowledge shall be wholly purified.

But there is one thing in the character of our literary institutions which demands our most serious attention—prejudice against the colored man, by which his children are excluded from the blessings of education.

The condition of the colored people as regards their advantages for mental and moral improvement is, in most places, lamentable. Our schools are closed against them. Many of our churches still show a great partiality in the privileges of the sanctuary, thus breaking the great law of God as it regards showing respect to persons. An inveterate and unchristian prejudice is heaped upon them, dimming the eye of intelligence, and extinguishing the lamp of hope among this much abused people. But they have, thus far, manfully struggled against the opposing tide. They are fast rising from the low prostration in which slavery has cast them, and vainly endeavoring to keep them. They are redeeming their foully aspersed characters, and showing to the world that they are men. But they call for help; and their call is to us. They call for the strenuous aid of every true abolitionist, against that wicked system of proscription which denies to them their equal and inalienable rights. In view, then, of the present position of our literary institutions, and the claims of our colored brethren—

Resolved, 1st. That it is the duty of every Methodist abolitionist to lead his influence and patronage to those institutions of learning that make no distinction in their privileges on account of color.
2d. That the education of the colored man at the north has a direct and important bearing upon the abolition of slavery at the south.
All of which is respectfully submitted,
C. W. SEARS,
W. MAHIN,
MATTHEW SIMMONS, Committee.

Missions.

The Committee on Missions report and recommend for adoption the following:

Resolved, 1st. That this Convention is not hostile to any existing board of missions, our object being not to destroy our civil and religious institutions.
2d. That when a missionary board sends its agents to receive, or through the hands of preachers receives the money of slave-holding professors, such board is guilty of wrong doing in the following particulars: 1. It quiets the consciences of professors by treating them as Christians in good standing. 2. It puts, by its own free act and choice, the proceeds of robbery, and the price of human blood into the treasury of the Lord, who has said, "I hate robbery for burnt offerings."
3d. That the common defence of sending ministers and agents to collect money of slaveholders for benevolent uses, to wit: "That, in the present state of the world, no mission board can avoid sometimes receiving money which was not innocently got by the giver;" does not apply to, or answer our objection; which is not that the board sometimes happens, in its collections, ignorantly to receive money which was ignorantly come by; but our objection is, that the board sends to and asks men to contribute who are known to live and thrive on the labor of those who work by compulsion and not for pay. The board that does this, consents to share in the plunder of the slave's earnings.
4th. That this Convention, therefore, earnestly pray our mission board to abstain from the practice above condemned. And in case this practice is not laid aside, we urge all methodists who believe as Wesley did respecting slavery, to seek some purer channel for their contributions.
5th. That we approve of the Missionary Board lately established in Lowell, Mass., on the principle of refusing slaveholders' contributions, and recommend it to the confidence of our brethren.

All of which is respectfully submitted,
LEWIS BARNES,
G. D. M'PHERSON,
G. DAVIS,
D. WORTH, Committee.

General Conference.

The Committee on the doings of the General Conference, report, that while they entertain the warmest attachment to the church, and her institutions, and a high regard for the bishops and members of the last General Conference, they are compelled by a sense of duty which they owe to God, themselves, and the Church, to express their deep regret that, that body did not feel themselves at liberty, though requested so to do, to express their decided disapprobation of the Anti-Metho-

distical and anti-christian resolutions of the Georgia and South Carolina Conferences, which went to say that "Slavery as it exists in these United States is not a moral evil." We not only complain of their want of action as above stated, but we complain of that act of the General Conference which goes to deprive the colored members of our church, of the right to give testimony in certain cases. The following is the resolution of the General Conference on this subject—

"Resolved, That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons in any state where they are denied that privilege in trials at law."

We object to this act of the General Conference, because we view it as a virtual violation of the constitution of the Methodist E. Church. The restrictive rule, Discipline page 19th, 5 art.—says, "The General Conference, shall not do away the privilege of our members of trial before the Society, or by a committee, and of an appeal."

We think it would be difficult to conceive of a proper trial and appeal, where a member is denied the right of testimony; his injured wife may be the next best evidence, but she is rejected. Where is Justice or Mercy? Can the church of God maintain her purity in such a case as this?

But our grand objection to the action of our Conference against the testimony of colored members, is, that it violates the law of discipline as laid down by Christ. In Matthew 18th, 17 verse, Christ commands the brother who is offended, to "tell it to the church,"—but General Conference has resolved that he shall not "tell it to the church," i. e. to the church authority, provided he is a colored brother, living within certain bounds. In this view, the action of our Conference fills us with unmingled horror and alarm. It not only robs colored members of their rights, but it boldly contravenes the laws of Christ!"

Therefore, Resolved, That this Convention view with horror and sentiments of unqualified disapprobation, the action of the last General Conference, which goes to deprive colored members of the right to give testimony in certain cases, and we call upon abolitionists, and all who feel any friendship for the slave to combine with us in opposition to that, as we believe, wicked resolution. We consider it a disgrace to the church, and an offence to the Most High God, inasmuch as it makes the church a respecter of persons, a principle which He has most explicitly forbidden. Of all participation in the nefarious affair, we do hereby wash our hands and declare that we cannot, and we will not assist in carrying that resolution into effect in any way whatsoever.

Resolved, That we recommend to our official brethren throughout the M. E. church, to introduce into the several quarterly meeting Conferences to which they belong, resolutions petitioning through the Annual Conferences, the General Conference to rescind the resolution passed by that body at its last session, excluding colored testimony in church trials. All of which is respectfully submitted.

JOSHUA BOUCHER,
R. BRANDRIF,
S. DARTER,
ISAAC PAVEY,
MILES DUSTIN, Committee.

LIBERTY VOTE.

It is difficult to ascertain how many votes were cast by our friends in their respective counties.

Occasionally we see an official return, and occasionally a newspaper makes a stray remark that such a candidate received about such a vote. Twenty one counties that we have heard from, give 1618 votes. If the rest have given in the same proportion, which is not by any means probable, the Liberty vote this year stands somewhere about 4000. The entire vote will probably be over 2000.

Will our friends see to it, that we are furnished with accurate returns from every county. The following are the counties heard from: Trumbull, 370; Jefferson, 32; Ross, 56; Harrison, 60; Clermont, 21; Lorain 231; Carroll, 20; Clinton, 48; Brown 51; Columbiana 50; Urbana, 8; Adams, 41; Summit, 182; Fayette, 50; Highland, 60; Montgomery, 24; Belmont, 80; Portage, 45; Cuyahoga, 147; Hamilton, 36.

In Lorain, the abolitionists were embarrassed by the fact, that Mr. Bliss on the Whig ticket, was himself an abolitionist. The objection was, he had not been active enough as such in the Legislature. In Trumbull too the Whig candidate as representative, was, we believe, an abolitionist. In Clinton, Brown, and Clermont, the ticket was brought out so late, that sufficient information was not given concerning it. In Hamilton, no concerted effort was made. A few abolitionists got out a ticket three or four days before the election, which was not circulated in the county, and which was even thought, though erroneously, by some of our friends to be a hoax.

THE GREAT FORGER.—MONROE EDWARDS, who two years ago pretended to the abolitionists of New York that he had emancipated some two hundred slaves in Cincinnati, has lately been arrested, and turns out to be the great Forger who has been committing various depredations in the country. He is a young man, but rather an old hand in iniquity. We are informed by one who knew him in Texas, that he was convicted of forgery there, and sentenced to the penitentiary. His parents were respectable people from Virginia, but not very wealthy. Within a few years his father deceased, and his mother is now living in Louisiana. The forgery he committed in Texas, was attended by several interesting circumstances.—Visiting Louisiana, he entered into a contract with a wealthy planter, to procure slaves from Havana. He was to furnish the land they were to work, and the planter the money. The sum of thirty thousand dollars was advanced to him, with which he bought in Havana, a hundred negroes, recently imported from Africa, and introduced them into Texas. In process of time, the Louisiana planter went to see about the purchase, but was asked by Edwards what interest he had in the matter. The planter was of course astonished, but Edwards was very cool about it—told him he had nothing to do with the negroes—and that the money advanced, had been sent for. The planter stoutly denied it, but what was his astonishment to see a regular account of the transaction, with a formal settlement of it, and his own signature appended. That it was his signature he could not deny, but he knew he had never signed any such settlement. A suit was the consequence. The whole case was taken to court, and it was finally proved that

Edwards, having received a letter from the planter, had made a voyage to France, employed some experienced chemist there to obliterate by chemical process all the letter except the signature—then filled it up with this settlement, and prevailed on his brother to attest it.

He was convicted of forgery, and his brother of perjury, and were both sentenced. How came he to be so soon enlarged we have not learned.

This case shows one fact of considerable importance—and that is, the facility with which notwithstanding the Constitution and laws of Texas, slaves are imported into its territory.

OUR PAPER THIS WEEK, is crowded with long articles, and we are fairly pushed out. It will be found on examination, that they all possess much interest—especially the proceedings of the Methodist Anti-slavery convention.

Dr. JOHNSON, of South Carolina, President of the Baptist Triennial convention, has another article on the first page of our paper to-day. We hope he will accept of Dr. Brisbane's proposition, and then we may expect a reply from the latter.

"BOONE," another slaveholder, occupies considerable space this week. We are glad to see that these gentlemen are beginning to learn that when we profess a profound regard for free discussion, we mean what we say. Boone's communication is severely censorious, and we hope will be read by abolitionists. We had prepared an answer to it, which must however be postponed till next week. We again take occasion to invite our opponents to the free use of our columns.

THE SYNOD OF CINCINNATI, (New Scho. et al.) at its recent session, voted that Mr. Blanchard's sermon on slavery, preached by order, be printed in the Philanthropist. We have a great abundance of matter on hand, but will cheerfully comply with the wishes of Synod—for two reasons; 1st, regard for Mr. Blanchard, and his productions; 2nd, respect for so influential a body, especially as they have thought so well of our paper, as to make it the organ of one of their official acts.

"AN ALLY."—This is the title condescendingly bestowed by the Cincinnati Enquirer, a kind of mob-organ, on the Cincinnati Republican, since Mr. Joseph Graham has assumed the tripod of the latter. Neither of the papers seems able to get out of the magical circle of Mammon.

They calculate the worth of every thing in money. We venture to say that if the gentlemen conducting the had lived in the days of the revolution, they would have tested its principles, by the value of Tea thrown overboard in Boston harbor. Gentlemen, Truth first, and Tea afterwards—prove first that you are right, and we are wrong—and then with some show of decency you may groan, because Cincinnati was deprived of the unspeakable honor of giving a night's lodging to two Louisiana planters, with a pack of human chattels at their heels. Bah!

EDITORIAL CORRESPONDENCE.

Another letter from Massachusetts.

Danvers, (Mass.) Oct. 4, 1841
DEAR SIR:—The Essex county Anti Slavery Society, (old organization,) at its last quarterly meeting, held on the 28th and 29th of last month, unanimously voted to take up a contribution and send it to the Executive Committee of the Ohio Anti Slavery Society, to aid in re-establishing the Philanthropist in Cincinnati. The whole amount collected, \$27, which is here enclosed, is directed to you, that it may be applied to the object for which it was contributed, and it was the wish of the contributors that the donations might be acknowledged in the Philanthropist, and a copy containing the acknowledgment sent to each of the persons whose names are here attached, with the amount they severally contributed.

Br. Bailey, you, with the friends of humanity in Cincinnati, have had to feel the fury of the enraged oppressor of late, more than any other portion of those who do battle for liberty in America; and it has given the friends in this quarter renewed confidence in your integrity and moral courage to witness your debut after the turmoil had in some measure subsided. Continue as in times past to give no quarter to oppression, whether in Kentucky, Ohio, or any other part of the world. And we have faith in the sure word of prophecy that you will not be left without a witness of profit. We feel that in the anti-slavery cause our fates are peculiarly linked together for good, and that whatever part of our ranks meets with the hottest fire from the enemy should be supported, that there should be no giving way, even if the attack is on the extreme out-post, and that it is as much our duty to sustain the right in Ohio as in Massachusetts. Let us, as the saying is, "look before we leap," count the cost, and be sure we are on the side of prudence before we plant an editorial ensign. But after having once established an anti-slavery paper, no opposition, mobocracy, lynch law, or anything that the malignity of the south can inflict should cause us to strike any of our editorial flags. We must expect that just in so far as our blows on the monster slavery are felt to be effectual, we shall have to encounter its venom. Let it come, seeing it stirs us up anew to the conflict. Go on, Br. Bailey, in the strength of truth, and you will certainly conquer if you fail not.

Respectfully, yours, for humanity,
JAMES D. BLACK,
Recording Secretary.

Extract.

We do rejoice that your hands are held up, and that there is still a prospect of your being sustained. Let the Philanthropist now be the watchword, and I do hope that we may all arouse to renewed effort, and if possible, abolish our state this winter. You see we need to have the work done up in our country. We need an agent who will command universal respect, and one who will secure at least one hundred subscribers to the paper in Licking. Tell us who he is. Sam'l Lewis or Thomas! We are willing to pay him.

With undiminished esteem, in haste,
W. W. BARSTOW.

Who will go to Licking?—En. Phil.

Mount Vernon, Oct. 4, 1841.

DEAR FRIEND BAILEY:—

Last week I sent you \$35 with the promise to send you more soon. I enclose in this \$10 more.

Be strong in the Lord. Fear not their faces. "Judgment shall return unto righteousness, and all the upright in heart shall follow it." Please read the 94th Psalm.

It is well adapted to the atmosphere of your city at

present. You shall hear from me again shortly after the election. Please write me. Be assured that thousands are bearing you in the arms of faith and prayer before God.

Yours, in bonds with you,
EDWARD WEBB.

Sandusky City, Oct. 9, 1841.

DR. G. BAILEY:—

My Dear Sir:—Enclosed I send you twenty dollars which the friends here have contributed towards repairing the loss to the press by the late "Cincinnati and," second or third edition, I suppose it might be called. It is truly but a small sum considering the object. It is needless to explain or give excuses. I trust the loss will be fully made up by friends in different parts of the state.

I embrace this occasion to inquire, ought we not to have a convention at Columbus, this winter, to nominate a candidate for governor, &c. &c. It seems to me that we should have a candidate in the field at an early period before the whigs and democrats get our voters enlisted in their harness. One more query. Is Judge King fully prepared to act up to his political? If so, would he not be an acceptable man to the friends of liberty in all parts of the state? In haste, yours, sincerely,
F. D. PARISH.

Extract.
St. Clairville, 10th mo, 15th, 1841.

RESPECTED FRIEND:—

I felt a good deal of sympathy upon first hearing how outrageously you had been treated by the worst of all tyrants, a vicious mob. Above all, I felt cast down and ashamed to hear how the authorities of the city had suffered the colored people to be treated. But I felt somewhat encouraged again, when I read in the Philanthropist the noble and independent stand thou and thy friends had determined to take, by the assistance of God and your friends. Come what might, I concluded, such a noble band ought to be supported in the best of good causes.

I send you, \$5.25, which I have collected; also the name of a new subscriber.

I see our friend, Eli Nichols, suggests the idea of moving the Philanthropist from Cincinnati to a more safe place where it would not be subject to mob violence. I think differently. Such an idea should not be entertained by our friends so long as the press can be maintained there in a peaceable and lawful way. It appears to me, where the strongest opposition is to our cause, there should be the strongest efforts to counteract that opposition.

With respect, thy friend,
WM. CHAFF.

NOTICE.

Several small packages of tracts have been lying in this office for sometime, directed to Mr. Pleasant, Jefferson co.; J. A. Dugdale, Green Plains; John Anderson, Bucyrus; Eli Nichols, Lloydsville; Thos. George, Steubenville; and David Anderson, Clinton; if information is given how they may be forwarded, it shall be promptly attended to.

W. D. DEARBORN.

NOTICE.

Will friend Bancroft of Granville, be so good as to forward the names to whom the \$25, we received last week shall be credited.

W. D.

GRANVILLE FEMALE ACADEMY.

The Winter term will commence on Thursday the 16th day of September next, and continue 22 weeks.

TEACHERS.
Miss N. B. GILMORE, Principal.
Miss O. H. BAILEY, Miss S. F. ARMS,
" E. M. BREED, " L. J. HAMILIN.

Preparatory Department, \$2.00 to \$2.50
Academical Department, including Calisthenics, 4.50
Board, exclusive of fuel and lights (per week) 1.00
Room rent (per quarter) 1.00
Whole expense per quarter, exclusive of fuel, 2.00
Do, including bed and fuel, 20.00
Drawing, extra 2.00
Painting, 4.00
Instruction on piano, 6.00
Use of Instrument, 2.00
Latin, 2.00
French, 2.00

To be paid quarterly in advance.

Mr. and Mrs. Gilmore expect to devote themselves, for the ensuing five years, to the interests of the Young Ladies committed to their Moral, Intellectual and Physical training, to their Mental, Intellectual and Physical training, to contribute to their happiness while members of their family, and prepare them for usefulness in the discharge of the active duties of life. The qualifications and success of the Principal, and other Teachers of the Institution, are too well known to need further commendation. Parents and guardians will understand, that we have a healthy and pleasant location, with 58 very convenient rooms, furnishing ample accommodations for 100 young ladies.

W. W. BANCROFT, Corresponding Sec. of Trustees.
Granville, O. July 5th, 1841.

Cincinnati Prices Current.

Corrected Weekly for the Philanthropist.

October 27, 1841.

Flour, - - - \$5 00 a 5 25
Wheat, - - - 75 a 1 00
Corn, - - - 20 25
Oats, - - - 31

WHOLESALE PRICES.

ASHES—
Pearl, lb. 6
Pot, 5
Almonds, s. lb. 8
Alum, lb. 6
Beeswax, lb. 25
Beans, bush. 62
Brimstone, r. lb. 8
Crackers, " 5 6
Candles—
Mold, lb. 9 10
Dip, " 9
Sperm, " 45 50
Coffee—
Rio, lb. 13
Havana, 12 1/2
Java, " 17
Coal, bush. 14 15
Cassia, lb. 37
Chocolate, " 13 15
Cheese, " 5 7
Cloves, 3 50 a 40 plenty
Cloves, lb. 37 1/2
Cordage—
Tarred, lb. 10 12 1/2
Manilla, " 16 20
Copra, " 2 3
Castings, s. t. 3 00
Sugar, lb. 3 00
Corks, vel, gr. 50 60
Camphor, lb. 150 162
Chalk, " 24 33
Feathers, " 33 a 37
Fish—
Herring, box, 75 100
Mac., lb. none
No. 2, " 18 50
No. 3, " 4 a 6
Salmon, 40 lb. 60 50 00
Cod, lb. 6 1/2
Gills, 15
Fillets, lb. 10
Glass, box—
8 by 10 3 50 3 75
10 " 12 4 50 4 75
Ginger, race, lb. 12 1/2
Ground, " 12 1/2
Glue, " 16 20
Gumwax—
Wade's, kg. 5 50 6 50
Dupon, " 7 00 7 25
Grain—
Wheat, bush. 75 1 00
Corn, " 25
Oats, " 31
Hope, ear, \$a 43
Hemp, ewt., 5 50 6 00
Indigo—
Caracas, 1. 1 50 1 62
Manilla, " 4 1/2 5
Iron

POETRY.

The Physician to his Dying Child.

BY MISS M. C. EDGARTON.
 'Tis a bright land, my child!
 Beauty is smiling in its quiet realm;
 Its green savannas, too, are softly wild,
 And rich as Eden dreams.

The beautiful young flowers
 Are blushing in vales to woo thee forth;
 And there in glory in the noontide hours,
 And freshness in the earth.

Here are the gay winged birds,
 Whom thou hast loved so well, my gentle boy;
 They come around thee warbling gladsome words,
 And hymns of love and joy.

O Science I have knelt
 Long years before thee, and have made thy shrine
 My dwelling place, till I have almost felt
 Thy potency divine.

And now when I would woo
 Thy gentle aid for one more dear than life,
 I find that thou art powerless to subdue
 The spoiler in its strife.

Vainly I've culled the leaf
 From the wild brook side, and the woodland slope
 To bring him healing, naught but silent grief
 Sits in the place of hope.

Alas! my own dear child!
 The dearest treasure on this life's rough sea;
 How have I worshipped till my love grew wild,
 In dazling dreams for thee!

I would go to delve the ore,
 And bid it minister its healing gift;
 And every flower should yield its balmy store
 Thy drooping form to lift.

But medicine no wealth
 Of life's rich currents can restore to thee;
 Dry at their fountains are the springs of health
 Beside youth's fluttering tree!

My gentle hearted one,
 Look forth once more upon this radiant clime;
 Thou art so young thou canst not yet have done
 With the loved things of time.

Thy mother sits in tears
 By the lone fire side of our northern home,
 Waiting in solitude, and grief, and fears,
 The hour for thee to come.

Thou shalt return my child;
 Thy mother's kiss will meet thy pale cold cheek;
 But sealed will be the lips that would have smiled;
 She will not hear the speak.

The music from her heart
 Will die away; the sweet toned chord be mute,
 Which at thy gentle touch did once impart
 Strains like some soft-voiced lute.

Yes, thou shalt go, ere long,
 To the dear home so loved by thee and me,
 Where the wild blue-bird pours his joyous song,
 Upon the old elm tree.

Go—but with pulseless breast,
 With pallid cheek, and glazed and sunken eyes;
 Yes, thou shalt go in the home-tomb to rest,
 Where I, too, soon shall lie.

God calls thee hence my son,
 And thou shalt go in his bright place to dwell;
 I must not murmur—may his will be done!
 Beloved child farewell!

Autumn.

BY HENRY W. LONGFELLOW.

With what a glory comes and goes the year!
 The buds of spring, those beautiful harbingers
 Of sunny skies and cloudless times, enjoy
 Life's ownness, and earth's garniture spread out;
 And when the silver habit of the clouds
 Come down upon the autumn sun, and with
 A sober gladness the old year takes up
 His inheritance of golden fruits,
 A pomp and pageant fill the splendid scene.
 There is a beautiful spirit breathing now
 Its mellow richness on the clustered trees,
 And from a beaker full of richest dyes,
 Pouring new glory on the autumn woods,
 And dipping in warm light the pillared clouds.
 Morn on the mountain, like a summer bird,
 Lifts up her purple wing, and in the vales
 The gentle wind a sweet and passionate wooer,
 Kisses the blushing leaf, and stirs up life
 Within the solemn woods of ash deep crimsoned,
 And silver beech, and maple yellow-leaved,
 Where autumn, like a faint old man, sits down
 By the wayside a weary. Through the trees
 The golden robes move: The purple fusch,
 That on wild cherry and red cedar feeds,
 A winter bird comes, with its plaintive whistle,
 And pecks by the witch-hazel, whilst aloud
 From cottage roofs the warbling blue-bird sings,
 And merrily, with oft-repeated stroke,
 Sounds from the threshold door the busy fall.
 O what a glory this world doth put on
 For him who, with a fervent heart, goes forth
 Under the bright and glorious sky, and looks
 On duties well performed, and days well spent!
 For him the wind, ay, and the yellow leaves
 Shall have a voice, and give him eloquent teachings.
 He shall hear the solemn hymn, that D earth
 Has lifted up for all, that he shall go
 To his long resting place without a tear.

For the Philanthropist.

The Master and the Slave.

Slave.

My Master, let me speak too thee;
 And tell thee what I feel:
 I am a slave and thou art free,
 But yet thy heart's not steel.

Master.

Speak on, speak freely, let me hear,
 What wrong you now endure:
 You may speak out and without fear—
 From punishment secure.

Slave.

I knew, my master you are kind,
 And do not wish me harm;
 To do me good you are inclined,
 And therefore I feel calm.

I speak to you as to a friend,
 Yes to a friend most dear;
 And well I know you will attend,
 Whilst I describe my care.

Of cruel scourgings and hard work,
 I have not to complain;
 Nor in my heart do malice lurk,
 Nor would give you pain.

But Master wounds me to the heart,
 When freedom is your theme;

It is indeed, a poisoned dart
 That gives me pain extreme.

You speak of slaves as dastards low,
 You would not be a slave,
 And yet before me I must bow,
 And freedom dare not crave.

My master let me now entreat,
 Of freedom boast no more;
 The slave that is beneath your feet,
 Oh! good not I implore.

If freedom is a boon you prize
 And think that slaves are mean;
 Then why should freedom I despise,
 And still to slavery lean?

Ought I not to break the yoke,
 And be a freeman brave?
 Shall I not too, my God invoke,
 To raise me from a slave?

But if for freedom it be right
 For man to seek and pray,
 Then 'tis not just to use your right
 And exercise your sway.

But as a Christian I would bear,
 The wrong thus done to me;
 And therefore beg you have a care
 To boast not that you are free.

It may excite my discontent,
 And lead to deeds of blood;
 I'd rather wait till life be spent
 When I'll be free with God.

Master.

My heart is touch'd! Oh! I'm wrong,
 I bid you now go free,
 Dry up your tears and sing the song
 Of happy Jubilee.

Slave.

My blessed Master! Oh! how good!
 My grateful heart runs o'er;
 Oh! may the blessing of my God
 Attend thee ever more.

Evening.

How solemnly the weary sun,
 Far in the glowing west,
 Hath rapt'd himself in golden clouds,
 And left the world to rest.

How silently sweet evening's shade
 Hath fallen o'er hill and dell—
 Dew-drops their lurking homes have sought
 Within each flower's red bed.

And joyfully, yet wearily,
 The waves leap on the shore,
 Where gentle echoes sit to hear
 Then tell their wanderings o'er.

Thus beautifully and tranquilly
 Hath faded day's array,
 And night, like sleep, comes stealing on
 Her dark mysterious way.

And oh, may I, when life's faint beam
 The shades of eate surround,
 Thus calmly view its parting beam,
 The world's slow fading sound.

And as the beautiful sun went down,
 All smiles, into the sea,
 May I thus leave the busy world—
 Thus seek eternity.

Woman's Love.

When all the world grows strange,
 Then shall her arms enfold thee;
 When smiling fortune's change,
 Then shall her words uphold thee.

When all thine hopes will fail,
 And leave the night but care;
 And when thy cheeks grow pale,
 Or wasted with despair:

When desolation meets thee,
 Without an arm to save;
 When death himself shall greet thee,
 A victim for the grave:

Then woman shall caress thee
 With all an angel's care;
 Then shall she softly bless thee
 With more than angel's prayer.

MISCELLANEOUS.

From the Friend of Man.

Extract of a Letter from Gerrit Smith's Tennessee Correspondents.

East Tennessee, Sept. 2, 1841.

In a late letter, speaking of the culture of corn in East Tennessee, I inadvertently made an error in saying the field I spoke of had generally one stalk in the hill. I should have said two, as it is the custom among planters of the South to plant two grains to the hill. This state is now the first in the culture of corn. Probably at the greatest product that it will reach, it is an exhausting crop. Where the lands lie uneven, or as it is termed here, rolling, the continued culture of corn impoverishes the soil—much of it is lost by washing rains. But with the great product of corn, but little is exported beyond the State. It is used to make bread, and is fed to all kinds of stock in the ear in winter—it is thrown to the cattle in the ear on the ground, and much of it is wasted. It is a wasteful mode of feeding stock. The culture of this and tobacco has been a great cause of the sterility of the older Southern States.

It may be proper to state in explanation of my remarks on the state of society in South Carolina, that it is a custom for great crowds to attend courts—their courts being a kind of fair, where many attend to transact business unconnected with law-suits. Mixed in these crowds are a great many females. Some of them no doubt are compelled to attend as witnesses—many of them attend from innocent but idle curiosity, manifesting a want of well directed industry—a want of education; and in many, a good of morals. I could refer to many acquainted with the state of society in South Carolina at that time, whose opinions would concur with mine.

Last week I was in the village of —. A colored woman was there, taking leave of her friends. She had been sold to a man living near Nashville. She was owned by a man named —. Another woman was sold to that same individual by a Mr. —. Both these men are known to me. They are in debt, and parted with their slaves with reluctance. They were unable, as they supposed, to avoid it. They had the reputation of being kind masters; but misfortune in business overtook them, so that they were under the necessity of giving up their property. It is such calamities that operate with cruelty upon the poor slaves. At an hour unexpected to themselves, (except anticipated from the embarrassed situation of their master), they are notified that they are sold, and are to leave their husbands, wives, or children, meet to with no more.

About a year since, I was riding through Jefferson county, when I overtook a colored man apparently about forty-five. He said he was unacquainted with the road, and asked permission to ride with me. We rode some in company. I found him to be a man of easy address, and intelligent—a man who understood how to express himself correctly, with dignity and grace. I inquired if he was free. He said "No that he belonged to Esq. —, who lived near —. (I was acquainted with his master, a very worthy man.) I replied, "you have a kind master." He said "very kind—master has always been kind to me." I inquired if he had a wife and children. He said he had a wife and seven children. I said, "you have no fear, have you, that your master could be induced to sell you or any of your family?" He said, "not unless he is compelled to—master is in debt; I have sometimes had fears that he would not be able to get through; but he says he will sell every thing else first. He has often told me if he could sell his plantation for enough to pay his debts, he would go with us to a free State, where we could not be taken for debt." "Have the slave-dealers ever applied to him to buy you?" "Yes sir, they have tried master every way. One came from Georgia sometime since—ha-begged master to set a price on me. Well, master told him he might go and talk with me about it; so he came into the field where I was ploughing, and told me if I would go with him, he would give me a suit of fine clothes, make me his coachman, and give me fifteen dollars in money. I knew slave-dealers would promise any thing. I was sorry the poor man would think I would part with my wife and children for such trifles. But I thought I would not offend the man, so I told him I would think of it. He then went to master and told him I had agreed to go with him. When I came to the house master asked me how that happened, and if I had agreed to go with him. He then offered master \$800 in cash if he would let him tie me, and take me off. Master told him no—nothing would induce him to do that.

I had much other conversation with this man, in which he manifested strong affection for his wife and children, kind feelings toward, and confidence in his master. Esq. — is so much embarrassed that he is now supposed to be insolvent. In a little time, in all human probability, this poor man who so much dreaded a separation from his wife and children, will be compelled to see them sold one after another to the highest bidder, and go where he may never meet with them again.

Last fall I was in Knoxville. On entering the shop of — I met with David, a young colored man, who had been a waiter at the Hotel. He was apparently about twenty five years of age, well formed, and handsome features—a young man of ardent feelings, who had manifested so much happiness on meeting with me, and doing little acts of kindness, that I felt interested in his welfare. David was trying on a gold ring which Mr. — the smith had enlarged for him. He placed it upon his finger, and after viewing it with scrutiny, he said "master, how much do you charge for putting in the piece?" "One dollar," was the reply. "Could you not take less, master?" "No," was the reply. "If you do not pay that, you must leave it." "Then I shall have to leave it, master, for I have but half a dollar." He pulled it off and laid it upon the counter and stepped towards the door, looking back to the ring. He stepped again to it, and tried it on, and with great anxiety said again, "master, could you not take a half dollar, it is all the money I have?" Mr. — said, "no, you must pay a dollar or leave it." "Then I must leave it, master." "You can call and take it some other time," was the reply. "No, master, I shall never call again. It was a present from a lady, sir, she wished me to wear it, but I must leave it, sir."—I had until then thought it was a boyish fancy to have something fine. It was a present from one on whom he had placed his affections. The matter was soon arranged. David left with his ring. In a day or two he went with a drove of horses to Florida. When in Knoxville last I met the man with whom he went. At the Hotel I inquired of one of his fellow servants, if David had come back. He said, "no he had not come back, sir." I suppose his late master to be insolvent. The profuse expenditure of public funds in Florida, has made something of a market for slaves and horses. The cruelty does not stop with the Indians. The money enables them to purchase slaves, and break those ties, which bind them to all they value on earth.

In my intercourse with society here, and frequently with travellers from Mississippi to the Carolinas, I should think that there was a silent influence operating favorably. Very often I meet with individuals of avowed and decided free principles. A few days since, one lodged at this house from Morganton, N. C. He said he was fully convinced we were right—that the free States were more happy, more virtuous and more prosperous than the slave States. Yet he said he was not sanguine in any immediate change. He said although the South might be convinced, such was the force of custom, that a change could only be brought about after a long time. He said the abolitionists had been represented as the enemies of the South. He gave no credit to that. He believed their motives pure and originated in no unkind feelings to the South. Similar opinions and expressions are not unrequent. Recently a gentleman from Iredell county, N. C. stopped here; he had been to Mississippi and Louisiana. He said there were shocking cruelties in the treatment of slaves there. I told him I understood, that instances of cruelty were not frequent in Iredell county. He said they were not, and there was a restraining public sentiment, which was increasing, whilst in Mississippi and Louisiana there appeared to be no restraining influence. He lives at C. H. village. I do not recollect his name. A conviction that slave labor is unprofitable—that the free States are more prosperous, more happy and more virtuous in general. Occasionally I meet with such opinions in paragraphs in papers otherwise objectionable. With this I send you another number of the Agriculturist, where you will see a paragraph of this kind, marked with a pencil on the Island of St. Domingo. If the writer had said—in place of Logwood with a few other alterations, it would have answered very well for South Carolina. Last Sabbath I rode a few miles with the Rev. Mr. —, of the Baptist church, on his return from preaching. He is a very useful man and much distinguished for piety. Our conversation turned on the subject of slavery. He said it was so great an evil, that he feared it would be the ruin of the country. I inquired if he thought it would cause a dissolution of the Union. "No," was his reply, "not particularly so." He said there was so much wickedness connected with it, that he feared that our country would be visited with great judgments. He lives near —, said he regretted that he had not an opportunity of reading more.

Sincerely your friend,

AGRICULTURAL.

From the Yankee Farmer.

On the Importance of Systematic Cultivation.

"Hate not laborious works, nor the husbandry which the Most High has created."—Bible. Agriculture is the oldest art of which we have any account. It was the occupation chosen by God for the first man, Adam. By it nations and communities are kept together. It is the bond of union that unites all society. It is an art more conducive to health, and more strictly united with religion and moral virtue than any other. It is important, then, that it should be well understood. It requires laborious work, and constant application. Inquiries into the principles of agriculture are like the key of knowledge, that will open unto us an extensive field for inquiry. Intelligent and patient observation will disclose vast riches for the mind to delight in, and add vast resources for physical happiness. As nothing comes by chance, as there is a cause, a law for every thing that occurs in the universe, the inquiring cultivator of the soil may trace those laws, and ascertain correctly theory and practice, and when he prosecutes these interesting inquiries, he will obtain the most profitable results for his labor, both mentally and in the increased product of his lands. He will be a scientific or natural farmer.

Why not? Let every man understand thoroughly the fundamental principles of his own business. What a fund of knowledge may agriculture acquire.

Many farmers are contented to abandon their practice to their own taste and prejudice, without attempting to make serious investigation into the science or principle of their business, or trying experiments, that they may be led to adopt improved modes of practice. Such farmers, though they may succeed in obtaining a living by their labor, will never advance in knowledge or wealth, or experience the true happiness, dignity and independence, which their calling, under intelligent and systematic direction, is so well calculated to produce.

Practice, to be beneficial to the land, and profitable to the cultivator, must be in accordance with natural laws; and so far as any success attends the labors of the most ignorant and careless, it is only because these laws have been partially observed. It is not enough that a man was born and bred a farmer, to enable him to secure the most desirable result, for it may be, that his breeding has not been of the best, or, if he has been brought up on a good farm, and his modes of culture produce him better crops, keep his land in better tillage, and yield him more profit than his neighbor receives, yet the experience of others will be highly useful, for the field of inquiry is large; the knowledge obtained from good books, the record of scientific and systematic experiments, conducted by farmers, as good, not to say better than himself, will be found highly serviceable to him.

When a man of superior genius applies himself to the arts experience shows us that he does it with more ability, force of mind, industry, taste, and with more inventions, new discoveries, and various experiments; whereas, a common man confines himself, servilely within the common road, and to his ancient custom. Nothing opens his eyes, nothing raises him above his old habits, and after many years of patient labor, he still continues the same without making any progress in the profession he follows.

One reason of the small produce of farms, and the small return to the industrious farmer, is, that agriculture is not generally regarded as an art, that requires rules, reflection and study.

It has too long been regarded as a mere manual occupation. A man is called a farmer, and is thought to have performed his part, when all that he does is to plough, plant and harvest, without regard to rules or system. It is strange, indeed, that farmers, who, above all others, ought to understand the theory of soils, and the production of plants and to observe the phenomenon of nature in these particulars, as a means not only of adding to their knowledge, but to their ease and profit, should neglect them most.

Experience is above all precepts, and makes even the faults we have committed conduce to our advantage; for from doing wrong, we often learn to reform. The experience, then of the thousand of intelligent minds, who have elucidated and brought out truths, on subjects directly and indirectly bearing upon agriculture, is to be regarded.

In continuation of this subject, we shall endeavor to point out a good method to pursue, to enable us to adopt a natural system of cultivation. We must lay our foundation well, commence with primary principles, and the result must be successful.

From the Knickerbocker for July.

The Contrast.

Do you see that proud, overbearing man, riding in his gilded carriage? Look! he stops before a magnificent mansion, and liveried laquies obedient to his nod, assist him to descend.

Do you see that poor, miserable boy, whose tattered clothes scarcely shield him from the inclemency of the weather? Mark! with a bare seething look he solicits the rich man to purchase him a pencil or a card of pens; and behold, how contemptuously he is spurned!

Twenty-five years ago that pompous man was as poor, as friendless, and as wretched as the urchin he despises.

Twenty-five years have passed since that day. The same parties meet—lo! the contrast.

The once poor boy stands in the pride of manhood, active, intelligent, rich. A lovely woman, his wife, leans upon his arm, and three blooming girls are by his side. Grace in every action, benevolence in every expression, and affluence smiles in his ostentatious adornments.

An old man approaches. The tottering steps, the threadbare garments, and the painful expression that frets every feature, too plainly denote a man of want and woe. Better dead, than thus to drag on a miserable existence.

This may appear at the first blush to some an improbable romance. It is a truth.

In a country like ours, there is no man, however poor, if aided by industry, economy, and virtue, but may rise from the lowest ranks of society to the highest. The knowledge of this fact is a blessed incitement to the young, and cheers them on to struggle nobly in the paths that lead to honor and independence, despite the thousand obstacles that oppose their course.

There is no man, however affluent, but by extravagance, and morals lax, may fall from his high estate, and close his days in penury and woe.

Let none despise the poor because of their poverty; let no one flatter the rich because of their wealth. We may conquer poverty—wealth may subdue us. All men of equal virtues are equals. If one man possesses more intelligence than his fellows, though that of itself may not elevate him in the ranks of the good, yet it brings him added respect, and wins a willing admiration from all men:

"The good alone are great."

PETERS' PILLS.

GREAT ARRIVAL!—18 bushels, or 75,000 Boxes of Peters' Pills.—The subscriber has made arrangements with Dr. Peters, of New York, to be supplied by the quantity with his Pills. All dealers can now be supplied at New York prices.

Of all the Pills we have any knowledge of they are the most valuable. In no instance have they failed to accomplish every thing promised, and thousands who have been years lingering with some obstinate chronic disease, now add their testimony in behalf of this valuable medicine.

Their properties as an anti-bilious and aperient medicine are unrivaled; all who use them, recommend them; their virtues surpass all eulogy and must be used to be appreciated. The weak and delicate will be strengthened by their use, not by bracing, but by removing the cause of weakness, the gross and corrupt humors of the body. They require no change in diet or care of any kind. Plain directions accompany each box, so that every one is his own competent physician.

Dr. Peters has spent much time in experimenting, with different vegetable medicines, for the diseases of the liver and now offers his Vegetable Pills as the best most convenient, and cheapest medicine that can be prepared for general use.

One great quality of his Vegetable Pills is, that they have the alternative principle combined with their cathartic, or operative qualities, so that they not only cleanse the stomach and bowels by purging, but they regulate the liver, change the morbid secretion strengthen the digestive organs, purify the blood, invigorate the circulation, and give tone and energy to the nervous system. They are mild and pleasant in their operation, and convey almost immediate conviction of their utility from their first dose. They can be taken by any person of any age, and the feeble, the infirm, the nervous and the delicate, are strengthened by their operation, because they clear the system of bad humors, quiet nervous irritability, and invariably produce sound health.

The Vegetable Pills are a sure remedy for jaundice, sick and nervous headaches, dyspepsia, costiveness, sickness of the stomach, heart burn all bilious complaints fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from a protracted and dangerous sickness. They are invaluable in nervous and hysterical affections, loss of appetite, and all complaints to which females alone are subject. They operate as a mild and speedy purge, and are a safe and certain remedy for worms in children.

Peters' Celebrated New York Vegetable Pills, are for sale by W. H. Harrison, and Harrison and Glasgow, Cincinnati, and throughout the United States, Canada, Mexico and West Indies.

COUGH LOZENGES.

Sherman's Cough Lozenges.

Are the safest, most sure and effectual remedy for Coughs, Colds, Consumptions, Whooping Cough, Asthma, Tightness of the Lungs or Chest, &c. &c. The proprietor has never known an instance where they did not give perfect satisfaction. Several thousand boxes have been sold within the last three months, restoring to health persons in almost every stage of consumption, and those laboring under the most distressing colds and coughs. They do not check and dry up the cough, but render it easy, promote expectation, allay the tickling or irritation, and remove the proximate or exciting cause. They are made from a combination of the most valuable expectorant, or cough medicines, and are undoubtedly superior to every thing in use for those complaints. Hundreds upon hundreds of certificates have been offered of their wonderful virtues, from those who have been saved from an untimely grave, and restored to perfect health, by using them.

The Rev. James Kant had suffered with a distressing cough, pain in his right side, night sweats, and all the usual symptoms of the consumption. He tried many popular remedies, but all in vain. He consulted some of our most distinguished physicians, and they told him he had the consumption, and must prepare to die, as he could not be cured. A friend advised him to try Dr. Sherman's Cough Lozenges, as they had cured several that had been given up. He did so, and to the surprise and joy of all his friends, he immediately began to grow better, and before he had taken four boxes, was entirely cured; and he is now again, through the divine blessing, permitted to minister to his loving flock.

James Grant, No. 4 Ann street, cured of a most distressing cough in one day by a few doses of Sherman's Cough Lozenges.

Mrs. Jenkins was given up as incurable, and expected daily to breathe her last. She was cured in a few weeks by these celebrated Lozenges.

The Rev. Dr. Eastmond has used them in his family, as has also several members of his church and he says no cough medicine ever was half so good.

Dr. Allen, a distinguished physician of this city says he has used Sherman's Lozenges in his practice, in a great many cases, and they always proved effectual. He has always been able to cure the most distressing cases of recent standing in one or two days.

We used Sherman's Cough Lozenges in our families and they never failed to cure the worst cases in a few days. We recommend them to all who are afflicted with coughs, colds, whooping coughs, asthma, tightness of the chest, consumption, &c. &c., as the best remedy they possibly can use.

Rev. James O. Kent, New Haven, James Hunt, 675 Greenwich st., Rev. J. N. Moffat, Benjamin Crombie, 645 Broadway.

References also, to S. B. Andrews, Judge J. L. Spencer Benjamin Crombie, Dr. Coleman, G. G. Deshon, and the many thousands who have been cured by them. Prepared by A. SHERMAN, M. D., 106 Nassau st., New York.

Just received by W. H. Harrison, & Co. Druggists corner of Fourth and Main streets, Cincinnati; and by most of the principal merchants in the State of Ohio, Virginia, Pennsylvania and throughout the United States.

Price only 25 cents per box.

WORM LOZENGES.

Sherman's Worm Lozenges.

Are the greatest discovery ever made, for dispelling the various kinds of worms, that so frequently distressing annoy both children and adults. They are an infallible remedy, and so pleasant to the taste that children will take them as readily as a common peppermint Lozenge. Many diseases arise from worms, without it being suspected. Sometimes a very troublesome cough, pains in the joints or limbs, bleeding at the nose, &c. are occasioned by worms, and will be cured by using this celebrated medicine.

Capt. Coffin of Nantucket, consulted Dr. Sherman, on account of his son, eight years old. He had been in a decline for several months, and attended by four Physicians who could give him no relief. His symptoms were sleepless, pallid hue, very offensive breath, disturbed sleep, broken off by fright and screaming, headache, a distressing cough, itching of the nose through the day, and of the anus towards night, with slimy discharges from the bowels. The Doctor pronounced the case one of worms, and recommended his Worm Lozenges.

After the first dose the child ran to his parents, frightened at the quantity of worms that came from him—he began to mend at once, and before he had used one box, he was entirely cured.

The Rev. James Townsend's little girl, nine years old was given up as incurable, by two physicians. She was first wasting away, and was so miserable, that death was alone looked to for relief. Three doses of Sherman's Worm Lozenges entirely cured her.

Dr. Hunter, another celebrated physician, uses no other worm medicine in his practice. For more than two years, and never knew them to fail.

How, B. B. Beardsley, Col. L. Clark, Joseph Haines, Esq., Professor Bingham, and the thousands who have used these Lozenges, can fully attest to their great and wonderful virtues.

The Hon. B. B. Beardsley thinks they have saved the life of one of his children. It had been a long time in a decline and was attended by the best physicians without any relief. His family doctor recommended Sherman's Worm Lozenges as the only hope; he did so, and through the blessing of God his child is now well—in other living evidence of their wonderful virtues. Mr. B. says no family should be without them.

More than 2,000 certificates might be added of their truly wonderful properties. Prepared by A. Sherman, M. D., 106 Nassau st., New York.

A supply of these valuable Worm Lozenges, just received by W. H. Harrison & Co., only agent for Cincinnati. Price only 25 cents per box.

Messrs. WOODSON & TYSLEY, House Carpenter and Joiners, near the corner of Eighth and